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The Concussionary Art

"Shake(-)down" has had various meanings as a noun or verb in English and American usage.¹ (1) In the last century it could designate a "temporary bed" ("Shake-downs were improvised for at least forty . . . guests") and there was a related verbal phrase ("some . . . shook down for the night"). (2) As late as 1908 a dance was so named ("When he felt like dancing a shakedown . . ."). (3) It is reported as late as 1928 as an obsolete synonym for a "panel-thief" or "badger's crib" where one basic association is with the idea of theft. (4) From 1865 to about 1900 it could mean, as a verb, "to rob (a person) of all he has" ("Shaking down," by the girls, becomes frequent on the Hill"). (5) Since about 1910 the verb has sometimes meant "to search (a person or a prison, for example, for weapons)," and (6) since about 1920 (chiefly in Australia), "to manhandle, bully, intimidate."

But "shake-down" is chiefly now a popular synonym for "extortion" or "blackmail," and as such is generally assigned to the vocabulary of the twentieth century. The oldest example usually quoted² is the statement of one S. Low to the aldermen of New York in 1902, "To the historic phrase 'blackmail' . . . have been added, as words of similar evil omen, the new and expressive terms 'shake-down' and 'rake-off.'" But the verb seems to have been in use some thirty years before.

Since cant expressions often have considerable subterranean pedigrees, the usages are likely to have begun long before these dates. Furthermore, "shake" had previously acquired meanings not altogether distant from the idea in hand,³ for example, "to stir the feeling" or "to disturb" ("She will be shaken when she first hears the news"). And even in the fifteenth century there is found "to shake (a person) out of (property)," "to rob," a meaning which survived into the twentieth century in Australian slang if not elsewhere ("I shook a nag . . .").

Classical Parallels

Parallels to "shake down" can be found in classical antiquity, for both *σειώ* (also *διασειώ*) and *concutio* appear in this sense. The earliest instances in Greek seem to be in comedy, for example, Ar. *Pax* 639-640, "they 'shook down' (*ἔσειον*) the rich . . . alleging they sided with Brasidas' party."⁴ *Concutio* matches the Greek verbs. "*Μηδένα διασειόνετε*"

In this issue . . .

The Concussionary Art Grundy Steiner 61
When History Was Young, II A. E. Raubitschek 62
Bimillennial and Other Observances Editorial 66
Tibullus, Lover of Nature C. R. Harte 67

Breviora: Results in 1952 Eta Sigma Phi Contests (page 68); Intercollegiate Latin Contest Results (page 69); *Vale*, Levy; *Salve*, Robinson! (page 69); Meetings of Classical Interest, IV (page 69); Why Study Latin in School? (page 69).

Reviews: Two Free Press Publications: Saul Levin, *ΕΙΣ ΡΩΜΗΝ*, *To Rome*, by Aelius Aristides; and Livio Catullo Stecchini, *ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ*, *The Constitution of the Athenians*, by the Old Oligarch and by Aristotle (William F. Arndt, page 69); George Mylonas, editor, *Studies Presented to David Moore Robinson*, volume 1 (Malcolm F. McGregor, page 70); *Teachers' Guide for Museum Visits* (Edgar deN. Mayhew, page 70); William C. McDermott and Wallace E. Caldwell, *Readings in the History of the Ancient World* (M. Joseph Costelloe, S.J., page 70).

Index to Volume 28 71
Materials Available through the Office of The Classical Bulletin. 72

(*Ev. Luc.* 3.14) is rendered "*Neminem concutiat*" in the Vulgate. And there are three kindred nouns, *concussio*, *concussor*, and *concussura*, which appear occasionally in Christian⁵ and legal writers as technical terms connected with extortion. Tertullian (*De Fuga* 12-13) provides several examples:

Quid enim dicit ille concussor? "Da mihi pecuniam" . . . Miles me vel delator vel inimicus concutit . . . Sed et omni petenti me dabo in causa eleemosynae, non in concussurae. "Petenti" inquit. Porro qui concutit, non petit. Qui comminatur, si non acceperit, non postulat, sed extorquet.

He knows the other word as well (*Ad Scap.* 5):⁶

Parce Carthagini, si non tibi. Parce provinciae, quae visa intentione tua obnoxia facta est concussionibus et militum et inimicorum suorum cuiusque.

Parallel Semantic Developments?

But these examples from Greek and Latin are not offered as evidence for a classical origin of "shake-down." Probably the several terms merely illustrate parallel semantic developments, for an examination of the various compounds of *σειώ* and *-cutio* in the lexicons brings out the fact that they offer many of the meanings enumerated above in the first paragraph. Fear is often accompanied by trembling; hence, in all three languages, "to shake" (transitive) readily becomes "to cause to tremble," that is, "to shake emotionally" or "to terrify" (see Cicero's

definition, "*terrorem: metum concutientem*"). "To terrify with money as an object" is not a far step. Photius (*σεισαι*) might possibly be right for all three languages when he derives the metaphor (for Greek) from shaking down fruit (*ἀπὸ τῶν τὰ ἀκρόδρνα σειόντων*). Vergil (G. 1.159) has an oak shaken for its acorns ("*concussa . . . quercu*"). If an example is needed for English see Shakespeare, *Cor.* 4.6.99, "As Hercules did shake down Mellow Fruit." However if "shake down" derives (as seems likely) from "shake" in the sense of "rob," there may be a kind of classical connection (or reinforcement) at that. Elyot, in his famous *Dictionary* (1538), presents the following entry: "*Excutere aliquem*, to robbe one, to shake one out of his clothes."⁷ Hoccleve, *circa* 1412, had so used the expression "shake . . . out"; later users are not, therefore, limited to Elyot as their source, but Cooper (in his *Thesaurus Linguae Romanae*) was still offering the definition in 1573. This mean that more than one generation of English schoolboys saw "to shake" equated with "to rob" in the translation of a compound of *-cutio*.

There is no incontestable link between *concussio* and "shake-down," in all probability, but another part of the story is sure. *Concussio*, after its appearance in late Latin, occurs, appropriately changed, in French, Spanish, Italian, and Portuguese, regularly with the meaning "extortion." And that is not all: in Renaissance English an acceptable meaning for "concussion" is "extortion by threats or violence, esp. on the part of the ruling power" ("Concussion, rapine, pillories, their catalogue of accusations fill.")⁸ The word reached the eighteenth century, at least in the dictionaries. So also did "concussionary" as "a public extortioner," while "concuss" as "to force by threats" or "to coerce" was used, notably by Scottish writers, until the 1880's. This tradition, at least, is a sure inheritance from the terminology of Roman law.

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NOTES

1 In addition to the *OED* the following special dictionaries are particularly useful for a subject of this sort: M. M. Mathews, *A Dictionary of Americanisms* (Chicago 1951) [cited hereafter as "Mathews"]; Eric Partridge, *A Dictionary of Slang and Unconventional English*, 3d ed. (New York 1950) [cited as "Partridge: Slang"]; V. J. Monteleone, *Criminal Slang* (Boston 1945); H. E. Goldin, etc., *Dictionary of American Underworld Lingo* (New York 1950); S. J. Baker, *A Popular Dictionary of Australian Slang*, 3d ed. (Melbourne 1943); and Eric Partridge, *A Dictionary of the Underworld, British and American* (London 1950) [cited as "Partridge: Underworld"]. For sense (1) see *OED*, s. n. "shake-down;" for (2) and (3) see Partridge: *Slang*; for (3), (4), (5), and (6) see Partridge: *Underworld*; for (5) see also Goldin. 2 See Mathews for the noun and this example. Cf. Partridge: *Underworld* for the verb. 3 Cf. *OED*, paragraphs 11b and 16a, s. n. "shake," for definitions and examples. With 16a cf. Baker and Partridge: *Underworld*. 4 Cf. also Telecleides *Fr.* 2; *Ar. Eq.* 840; *Antiphon* 6.43 (*ἐσσε καὶ ἐνοκοφάνται*); *Pap. Oxy.* 284.5 (ca. 50 A. D.), etc. 5 For the troubles of Christians with *concussores* see G. Lopuszanski, "La police romaine et les chrétiens," *L'Antiquité*

When History Was Young, II

(Concluded from the March number)

It is now possible to look with interest and appreciation upon the record of ancient history, which yet hardly deserves the misleading designation of "ancient." To call the history of classical Athens ancient and old is as accurate as to call our own youth or that of our parents ancient and old. The histories of Greece and Rome are in fact early and young, and it is our own time which is, historically speaking, late and old. The realization of the youthfulness of ancient history is essential for the understanding of its significance. The very nature of historical sense implies the interest in and the use of past experience. We draw in our actions and in our thinking continuously upon past experiences which were made when we were younger, and we enlarge our own experience by the addition of the experience of others, our friends, our parents, and of past generations. The study of history enriches our experience both for amusement and for education. Ancient history is the sum of the experiences of people who lived long ago and who could draw on fewer experiences than we can today. Moreover, it is the record of our own civilization when it was young.

Youthfulness of Ancient History

The youthfulness of ancient history is a quality which is not only relative but also absolute. It can be recognized not only today but it has been observed already in antiquity. When Herodotus travelled in Egypt, about the middle of the fifth century B.C., filled with enthusiasm for the great achievements of the Greeks, he learned from the Egyptian priests that the civilization of Egypt was ancient and old. In fact, at that time, Egyptian civilization was older than Western civilization is today. To the priests of Egypt, Herodotus' enthusiasm appeared not only youthful but childish.

The youthful curiosity of the Greeks found its expression in the vast amount of speculation for which Greek philosophy is well known. It is testified to by the continued experimentation with various forms of political organization and by the eagerness with which the Greeks embraced all sorts of religious beliefs and doctrines. Saint Paul, on the occasion of his visit to Athens, shortly after the middle of the first century of our era, commented acidly but not without amusement on the habit of the

Classique 20 (1951) 5-46, especially pp. 5-17. 6 From the jurists the following are typical passages: *Cod. Just.* 9.27.4, 12.22.4, 12.44.1, and 12.61; *Dig.* 47.13.1 [Ulp.] and 2 [Macer]; and *Paul. Sent.* 5.25.12. 7 This meaning is rare at best. "To search (for example, a person)," as in *Plaut. Aul.* 646, *Phaedr.* 5.5.19, and *Cic. Mur.* 12.26, would be much more usual (cf. the fifth meaning of "shake down"). 8 For the definition, the example (from Samuel Daniel's *Civile Warres*), and examples of all English words discussed in this paragraph, see *OED*, "concussion," etc.

Athenians to embrace new ideas without due consideration. He, being a member of the more ancient Hebrew civilization, did not realize how much the victorious course of Christianity was to be aided by the enthusiastic support which the youthful "ancients" gave to the new faith, and by the willing sacrifices which they made as martyrs.

The Romans were at the beginning no older in spirit than the Greeks. One of their most striking traits was their absolute confidence in their own superiority, not only on the field of battle but also in law, government, religion, and, generally speaking, in virtue. This fascinating self-confidence showed itself in true patriotism, not in prejudiced nationalism, in forceful moderation, not in cruel and hysterical brutality. And yet, as the Roman empire grew older it became not only mature but even old. When the end came and the barbarians took over, the civilization of the ancients had all the signs of old age. The law was codified, the government bureaucratic, education systematized, the works of art were kept in museums, literature was known through anthologies, and learning and scholarship found their way into encyclopaedias and dictionaries. The great cultural tradition was no longer alive, but it was kept up and maintained on shelves and in show-cases. The issues of the day were financial difficulties and problems of internal and external security.

It is quite clear that between the youthful start which our civilization took during the classical period of Athens and the mature conditions of our own age there occurred a break which coincided with the beginning of the Middle Ages. This break did not mark, however, the end of one civilization and the beginning of another but rather the end of one phase and the beginning of another. The rise and victory of Christianity and the emergence of new and powerful nations did not destroy but recreate the old tradition. This is seen not only in the retention of institutions of the pagan Roman Empire in the Christian church and in the Christian empires of the Middle Ages, but especially in the continuation and the repeated revival of classical civilization during the Middle Ages and especially at its end. All these considerations point to the conclusion that the history of Western civilization has so far gone through two major phases, the first of which may be designated, following the customary terminology, as Ancient History; it would be more accurate, however, to speak, as Toynbee does, of the Hellenic civilization, and to call attention to the Mediterranean area in which this civilization developed and found its center.

Significance of Ancient History

We may now be in a position to assess the significance and the relevance of Ancient History. Its beginning marks the beginning of our civilization,

and its course represents the first phase of our civilization. And yet, it is not merely an earlier stage of our own civilization but it is a unit of its own; with beginning and end. To use once more Toynbee's interpretation, our own history is related to that of the ancient Greeks and Romans as a daughter is related to her mother. We are, culturally speaking, of the same blood as the ancients, we have inherited from them their most treasured possessions, and through our close affiliation to them we are able to understand and make use of this inheritance. But we are different from them; we lead our own life and we have our own problems. This difference enables us to look with some objectivity upon the ancients and to take advantage of their experience which is available to us as the life of a parent is known to the child. While our own experience is inevitably incomplete, that of our parent civilization presents us with a completed record full of failures and achievements, full of hopes and disappointments. It is a book which we alone can read and understand because it is written in a language which we still speak.

The importance of ancient history rests, therefore, on its closeness as well as on its distance. In studying the history of the Greeks and Romans we are examining the completed record of a human civilization. It is the only one available to us for no other civilization has left an historical record. It is the only one which is relevant to us because it is related to our history, being the history of our parent civilization. Ancient history supplies us with an experience which is as valuable in our national existence as is the experience of our parents in our private life.

"Ancient" versus "Modern" History

Even if it is generally agreed that the lesson of history is worth learning, it will be maintained that the study of modern history is more important than that of ancient history. The present trend of historical studies shows a clear and intentional emphasis upon current affairs, and an equally pronounced lack of interest in the more distant past. This attitude is said to be justified by the conviction that the importance and relevance of history decreases as one goes back in time, and that it increases as one approaches our present age.

Such an approach to history is demonstrably wrong because it is based on the erroneous concept that the importance of our knowledge of the past for our understanding of the present decreases with the distance in time. In using our personal experience for the understanding of our private problems, we do not concentrate our attention on the most recent events, thinking that yesterday's happenings are more important than those of last year. On the contrary, we are looking for comparable and analogous situations regardless of their distance in time. In

fact, we often go beyond our own life and take advantage of the experience of our parents and elders. We believe that the experience of our father when he was our age may be more relevant to us than our own experience when we were younger. The lesson of history must be sought in the same way as the lesson of personal experience. Didactic history must place a premium on analogous and comparable situations, and not on the events of the most recent past.

Ancient history is indeed a storehouse of analogous and comparable situations, and it has been considered as such for a long time. It is no accident that most of the "lessons" of history are taught by ancient history, or that those historians or statesmen who insisted on the lessons of history should have chosen their material and their examples from the history of the Greeks and Romans. An earlier age saw in the free institutions of Athens and Rome not only models to be imitated but in their struggles lessons to be learned. Another age was fascinated by the gallery of famous Greeks and Romans whose biographies were artfully written by Plutarch, and the lives of these ancients were thought to contain lessons to be learned by rulers, generals, and statesmen. In more recent times whole chapters of ancient history have been presented with the aim to further our understanding of a particular situation of current history, and during the present age of conflict men have turned repeatedly to Thucydides' description of the Peloponnesian War.

Thucydides and the United States

Toynbee recognized as far back as 1915 that "the experience that we were having in our world now had been experienced by Thucydides in his world already. Thucydides, it now appeared, had been over this ground before; in fact his present had been our future." Similar sentiments were expressed in 1918 by Gilbert Murray, the then Regius professor of Greek in the University of Oxford, who declared that the Peloponnesian war "was in many respects curiously similar to the present war." Twenty-five years later, at the end of another war, an American classicist, Louis E. Lord, produced a book entitled: *Thucydides and the World War*. He extended the analogy of the Peloponnesian War to the World War of 1914-1945, and he equated ancient Athens and modern Germany.

Most recently, last year's first issue of *Life Magazine* contains a spirited and illustrated account of the war between Athens and Sparta, which is compared with the impending conflict between the United States and the Soviet Union. This article closes with a statement made by General George Marshall who observed, during the Bicentennial Celebration of Princeton University, in 1947, "I doubt seriously whether a man can think with full wisdom and deep

convictions regarding certain of the basic international issues today who has not at least reviewed in his mind the period of the Peloponnesian War and the fall of Athens." The same General Marshall delivered the Stafford-Little Lecture in November, 1949, in Princeton, after he resigned as Secretary of State. In this little publicized and hitherto unpublished address which he devoted to the study of history, he declared:

It has become evident to me through the years that no national policy could be thoroughly realistic and continuing without a better understanding of the lessons of history on the part of the average voter and especially the average legislator. In other words, a fair, if not a thorough, understanding is necessary of the significance of the cause and effect of great events on world history, of the fall of Greece and of the growth and decline of Roman power.

It must be noticed that the emphasis has shifted from the Peloponnesian War to the general course of ancient history as a whole. The analogy of the Peloponnesian War had been attractive and suggestive to Europeans, who saw in the First World War, and even in the second, attempts on the part of one European power to dominate the others, and who compared the national states of Europe to the city states of classical Greece. Close inspection revealed, however, that the analogy was neither close nor did it offer any deeper understanding of the problems which we all face. On the other hand, Marshall's more recent reference to "the fall of Greece and the growth of Roman power" calls our attention away from the classical period of Greece and directs it towards the Hellenistic age. The hundred and fifty years which followed the extraordinary career of Alexander the Great are in many ways comparable to the hundred and fifty years which followed the equally unique career of the great Napoleon.

German historians of the early nineteenth century saw in the rise of Prussia, and in her attempt to unify Germany and to control Europe, a forceful analogy to the rise of Macedon under Philip and Alexander. These German historians, Johann Gustav Droysen especially, not only discovered Hellenistic civilization, but by comparing it to nineteenth century European civilization, they have opened our eyes to a very important historical analogy and to a very suggestive lesson of ancient history.

More recently, the Roman Catholic Bishops of the United States came out with a statement which presses this analogy even further. "An alarming parallel exists," they say, "between the situation facing us today and that which faced the Roman Empire 1,500 years ago. The problems of the Empire closely resemble those which test us sorely now—barbarism on the outside, refined materialism and moral decay within." And quoting Saint Augustine, the Bishops say further: "People do not trouble about the moral degradation of the Empire. All that they ask is that it should be prosperous and

secure. 'What concerns us,' they say, 'is that everyone should be able to increase his wealth. Let the laws protect the rights of property and let them leave man's morals alone.'"

Rome and the Hellenistic World

I would call attention to the rise of Rome as an imperial power and to her effective subordination of the Hellenistic world. As the Greek historian Polybius viewed the ascendancy of Rome, so we may view the emergence of America. "What mind," said Polybius in the preface of his history, "however commonplace or indifferent, could feel no curiosity to learn the process by which almost the whole world fell under the undisputed ascendancy of Rome within a period of less than fifty-three years, or to acquaint itself with the political organization to which this triumph—a phenomenon unprecedented in the annals of mankind—was due?" One can easily see in the relationship between Greece and Rome and between Rome and the world an analogy to the relationship between Europe and the United States and between the United States and the rest of the world. This analogy has in fact been recognized by Arnold Toynbee, who occupies in our age a position comparable to that of Polybius in his time. As the Greek city states and the Hellenistic principalities of the ancient world were overshadowed by the power of Rome, so the European national states, to use Toynbee's words, "are now being dwarfed under our eyes by the United States of America. The Europeans of today, like the Greeks of the third century B. C., are well aware of their peril. The division of Europe between two gigantic non-European powers is the most significant feature of the modern map to a European eye. West Europeans need not regret that Pan-Europa has been still born if they are offered the alternative of entering into an all but world-wide association."

This analogy is offered, not in order to promote or defend imperialism, but in order to encourage a thoughtful understanding of our present situation, and in order to aid an intelligent attitude towards the problems of the day and of the future. The study of ancient history will then provide us with historical experience such as no other history, be it more recent or more remote, can do. It is the experience of our parent civilization which we can honor and cherish in no better way than by imitating its virtues and by trying to avoid its shortcomings.

A final and perhaps the most important point remains to be discussed. What is the meaning of history, and especially of the history of Western civilization? It is proper for us to ask whether there is an intrinsic meaning in history which human intelligence and experience is able to understand, and which the historian is called upon to discover and to present in his work.

Validity of Historical Analogy

The crucial point, in my opinion, is the validity of the historical analogy. All didactic history is based on the assumption that history does or may repeat itself, and if this assumption is made, the historian's task would consist in the investigation and discovery of such repetitions and of their causes. This view is vigorously opposed by a certain group of Christian philosophers who insist, as does for instance Erich Frank (*Duke Divinity School Bulletin*, November, 1949) that "History is a teleological process in which everything that happens is new and unprecedented." A similar view has been expressed by C. S. Lewis (*The Month*, October, 1951) who maintains that "History is a story written by the finger of God. Unfortunately we have not got it. It is a story which cannot be understood till you have heard the whole of it. We have no assurance that the historical events which we regard as momentous coincide with those which would be found momentous if God showed us the whole text and deigned to comment. On such small and chance selections from the total past as we have, it seems to me," said Lewis, "a waste of time to search for the meaning of History. The philosophy of History is a discipline," Lewis concludes, "for which we mortal men lack the necessary data."

It is not my intention to treat lightly this earnest plea for modest ignorance. One must insist, however, that the argument of Lewis strikes merely against our ability to ascertain the *ultimate* purpose of human history. For it is obvious that we are not endowed with fore-knowledge of what will happen or of God's plan. This applies to human history as well as to natural history. And yet this alleged ignorance of the purpose of all existence has not prevented the scientists from exploring and discovering the natural causes of the physical universe. There is not a philosophy or metaphysics of nature but a theory of nature; their attention is turned to the causes which can be known, not to the purpose which cannot. Their predictions are technical and mechanical, not prophetic and teleological.

The Historian and the Immediate Future

The same distinction must be made in human history. The historian is of course in no position to know the future as it is determined directly by God's will and indirectly by man's free will; in fact, no historian of distinction ever devoted himself to such an idle and impious task. The historian is concerned with the past and the present, and with the immediate future as it can be rationally and mechanically deduced from the present and the past. Lewis himself offers the key to the understanding of history when he says: "It is important to remember that we

(Concluded on page 63)

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E D I T O R I A L

Bimillennial and Other Observances

Within the memory of many classicists are the virtually world-wide observances marking the two-thousandth anniversaries of the births of the poets Vergil and Horace—celebrated, respectively, in 1930 and 1935. The dates were conventional, to be sure, since those of mathematical mind were quick to point out that the absence of a "year zero" in a transfer from the era before Christ to the era of Our Lord would make the bimillennium of 70 B. C. fall rather in 1931, and that of 65 B. C. in 1936. But, for many, convention triumphed. Again, there was some criticism of an alleged "promotionism" behind both projects, and some questions were raised as to the due worth and dignity of certain of the specific programs. Yet certain values were served.

The present year, by conventional computation, recalls the year 48 B. C.—two thousand years ago—when the two most outstanding events, perhaps, were the battle of Pharsalia, where Caesar triumphed over Pompey, and in a way asserted the claims of the West over those of the East, and the subsequent death of Pompey, a refugee, at the treacherous hands of the Egyptians, from whom he was seeking rescue. As yet, no observance of these bimillennia has come to the attention of THE CLASSICAL BULLETIN, with the exception of a paper entitled "Bimillennium of Pharsalus: 48 B. C.-1952 A. D." delivered at the Twelfth Annual Meeting of the Illinois Classical Conference, Alton, February 22.

Without particular effort, any classicist could call to one's mind various other significant dates whose bimillennia fall within the second half of the present century. Julius Caesar, for example, died at the hands of assassins on the Ides of March, 44 B. C., and the two-thousandth anniversary would fall in

1956. Surely it would not be out of place during that year to recall the contributions and the disservices of the singular man who so effectively changed the current of Western political history. In 1957 occurs the anniversary of Cicero's tragic death in 43 B. C., and here one would require no great imaginative powers to envision a year of attention to the great statesman and literary master. The same year, 1957, marks the bimillennium of the birth of Ovid, in 43 B. C., the poet who has so remarkably captured the interests of numberless readers from his own day until our own.

The next decade of our century includes, among others, bimillennia of the death of Sallust (35 B. C.) in 1965, and of the battle of Actium (31 B. C.) in 1969. In the seventies, a notable year would be 1973, marking as it will the two-thousandth anniversary of the investing of Octavian with the title of "Augustus" in 27 B. C., and the formal approval, so to say, by that venerable body of the achievements and future plans of the prince. The eighties will include, in 1981, a commemoration of the demise of two poets linked in death far more, it would appear, than they were in life, though the close student will find an increasing similarity of spirit in the two writers; the year was 19 B. C.—established for Vergil, and commonly accepted for Tibullus. A significant work by another poet, Horace, was the recitation of his *Carmen Saeculare* in 17 B. C., with the anniversary year, therefore, in 1983. Notable in the nineties will be the bimillennium of the death of the same bard (8 B. C.) in 1992.

There is no thought, of course, that major and protracted festivities should mark all the dates already noted, and various others that might be supplied. But they deserve attention. Nor need we stop at bimillennia. A little thrusting back will bring to light other and earlier dates of peculiar interest. Two and one-half millennia, for example, will have passed when, in 1976, the same year that marks only two hundred years of American independence, the classical world can recall the birth of Aeschylus in 524 B. C. It is a happy coincidence that two such notable anniversaries should fall in the same year, for Aeschylus was a distinguished light in the freedom of the great days of ancient Athens.

One more anniversary, in this quite partial catalogue, comes to mind, and it is one the free world may well wish to observe. The year 640 B. C. has been taken as approximately that of the birth of Solon, the statesman sometimes called the "first voice in Western democracy." Surely it would be in order for classical groups, the world over, to make the year 1960—the two thousand six-hundredth since the birth of Solon—a year of celebration, not alone of the classical tradition in general, but of the long, living heritage of democracy and freedom, so ably personified by Solon the Athenian.

Tibullus, Lover of Nature

If Vergil's preeminence as a poet of Nature is undisputed, there may be a similar accord in granting second place to Tibullus, Vergil's short-lived younger contemporary. By what qualities does the gentle elegiac poet merit this by no means inconsiderable honor?

There is little in Tibullus of that reference to a particular tree, flower, or bird which contributes much to the charm of Homer, Theocritus, or Vergil. He is disappointing to the botanist or the ornithologist. Even Horace is more satisfying in this respect, though less a poet of Nature in general. It may be said even that Horace, with Soracte white with snow, the Sabine farm, Daunias with its broad oak woods, does more to identify his landscape. Tibullus' settings reveal few of the characteristic traits that distinguish Pedum, his country home in the Alban hills.

The suitor of Delia and Nemesis is primarily a lover of quiet, and hence of that best refuge from the tumult of the world, home. The quality he prizes most is *pietas*, simple devotion to the gods of the hearth and to the memory and traditions of his race. Other poets have portrayed the Golden Age with equal felicity. We look then in Tibullus for pictures of home, a country home, with scenes of rural life and a by-gone happier day. *Rura cano rurisque deos*, he tells us (2.137). Let us look at some of these pictures.

Simplicity in Tibullus

The poet's dwelling is a simple one:

Me mea paupertas vita traducat inerti,
Dum meus adsiduo luceat igne focus (1.1.6-7)

Let need commit me to a quiet life,
If my hearth shines with an unfailing fire.

Tibullus is no traveler; though military service under Messalla took him to France, while on another occasion he set out with Messalla for Greece, only to desist, for reasons of health, at Corcyra.

Iam modo iam possim contentus vivere parvo,
Nec semper longae deditus esse viae (1.1.25-26).

May I with little live contentedly,
Nor ever be embarking on long journeys.

Home is a refuge from storm:

Quam iuvat inmites ventos audire cubantem
Et dominam tenero continuisse sinu
Aut, gelidas hibernus aquas cum fuderit Auster,
Securum somnos imbre invante sequi! (1.1.45-48).

How sweet, while lying in your bed, to hear
The hostile winds and hold your loved one close,
Or, when the South Wind pours its chilly waters,
Pursue your rest secure, lulled by the rain!

When was homecoming ever more vividly depicted than in the following lines from the same poem?

Haec tibi fabellas referat positaque lucerna
Deducat plena stamina longa colu.
At circa gravibus pensis adfixa puella
Paullatim somno fessa remittat opus.

Tunc veniam subito, nec quisquam nuntiet ante,
Sed videar caelo missus adesse tibi.
Tunc mihi, qualis eris, longos turbata capillos,
Obvia nudato, Delia, curre pede (1.3.85-92).

Let the grandam tell you tales and, lamp in place,
From the full distaff draw the lengthy threads,
Until the girl, engrossed in heavy tasks,
Wearying slowly, shall lay down her work.
Then sudden may I come, nor any tell,
But may I seem a messenger from heaven;
Just as you are, with long dishevelled hair,
Run then to meet me with unsandaled feet.

There is a touch of humor in the farmer's return from a country festival:

Rusticus e lucoque vehit, male sobrius ipse,
Uxorem plaustro progeniemque domum (1.10.51-52).

A farmer from the grove, a bit befuddled,
Bears, in a cart, his wife and children home.

In a later elegy, the Ambarvalia, Tibullus justifies the farmer's condition:

Non festa luce madere
Est rubor, errantes et male ferre pedes (2.1.29-30).

You need not blush, upon a festal day,
To drink a cup too many or walk unsure.

Ancestral Stocks and Stones

Horace and Propertius may glory in Rome's new temples, replete with statuary; Tibullus prefers the stocks and stones of his fathers:

Nam veneror, seu stipes habet desertus in agris
Seu vetus in trivio florida sarta lapis (1.1.11-12).

I worship, though abandoned in the fields
A stock be garlanded, or wayside stone.

Better the earthen vessels and the wooden cups of old days:

Nec vos e paupere mensa
dona nec e puris spernite fictilibus (1.1.37-38).

From a poor table and from earthen vessels
Spurn not the gifts.

Faginus adstabat cum scyphus ante dapes (1.10.8).

A beechen cup stood ready for the meal.

On the day of the Ambarvalia, the feast of purification for the fields, the oxen stand idle:

Solvite vincla iugis: nunc ad praesepia debent
Plena coronato stare boves capite (2.1.7-8).

Loosen the chains from yokes; the oxen now
Should stand before full mangers, crowned with garlands.

Tibullus may not allude often to specific birds or flowers, Nature in the wild, but he knows and loves domestic beasts and is well acquainted with the tasks of the farmer. And he has the further distinction of being the first Roman poet to sing with first hand knowledge of Gaul. In 1.7.9, he mentions the Aude, the Saône, the Rhone, the Garonne, and the Loire.

Finally Tibullus, in lines that anticipate Dante's *Earthly Paradise*, describes the Elysian Fields:

Hic choreae cantusque vigent, passimque vagantes
Dulce sonant tenui guttore carmen aves,
Fert casiam non culta seges, totosque per agros
Floret odoratis terra benigna rosis (1.3.59-62).

Here there is song and dance, and everywhere
birds make sweet music with their dainty throats;
The untilled land bears cinnamon; kind earth
Blooms with sweet roses throughout all the fields.

We have let Tibullus speak for himself. What are our conclusions? Many of his poems of course are addressed to the ladies of whom he was in turn enamored, Delia and Nemesis, but his real love is Nature, to whom he devotes the major part of his attention. He shows us the gracious and pleasing aspects of Nature; he gives us something of her gentleness and freshness. He affords us a refuge from tumult and unrest. His feeling for Nature is genuine, yet it is far from possessing the breadth and intensity of Vergil's. Perhaps his true place is shown, if we say that no collection of Nature poetry would be complete without long citations from his work.

C. R. Harte

Emory University

(Concluded from page 65)

all have a certain limited, but direct, access to History. I mean the real or primary history which meets each of us moment by moment in his own experience. It is very limited, but it is the pure, unedited, unexpurgated text, straight from the Author's hand. We believe that those who seek will find comment sufficient whereby to understand it in such degree as they need; and that therefore God is every moment 'revealed in history.' "

Man can understand and make use of his own personal history, and nobody would deny man's ability to learn by experience, in spite of the fact that our own life as we know it is a story of which we have not heard the whole. Human history on the grand scale is not essentially different from the individual's personal history, and all the historian does is to accumulate the significant experiences of human life; thus he is able to trace the course of human fortunes and failures. He provides nations with the kind of experience without which individuals could not exist. Different situations require the use of different experiences, and it is for this reason that history is being rewritten from time to time. Ancient history, for reasons which we can now understand, contains a wealth of experiences which we cannot afford to ignore. It is the life story of our parent civilization, venerable to all of us as is our own parents' life to each of us. It is a family album with pictures of our ancestors in which we may recognize ourselves; we should turn its pages often and show it to our children, as we show them the pictures of our own childhood. It is a precious heirloom not to be neglected and not to be kept hidden, but to be used and to be worn with pride.

A. E. Raubitschek

Princeton University

Breviora

Results in 1952 Eta Sigma Phi Contests

A total of one hundred ninety-three entrants, representing forty-five different institutions, has been listed for the four Eta Sigma Phi (national undergraduate honorary fraternity) Contests for 1952. Contests were conducted under the direction of William C. Korfmacher, Saint Louis University, honorary executive secretary and chairman of Contests for the organization. All contest papers were judged with pseudonym identifications.

In the *Seventh Annual Essay Contest*, an original paper on "Socrates' Ideals of Citizenship in Plato's *Crito*," the judges were from Mary Institute, Clayton, Missouri: Ruth F. Joedicke, *chairman*, John Graham, and Harrison Hoblitzelle. There were forty-nine papers, from twenty-one different schools. *First prize*, \$50.00, was awarded to Ireneanne Walter, Saint Louis University; *second*, \$35.00, Patricia Ann Balesano, Saint Joseph's College (West Hartford, Connecticut); *third*, \$25.00, David G. Fox, Wheaton College; *fourth*, \$17.50, Elmer Wolfenden, Wheaton College; *fifth*, \$12.50, Ann Winter, Our Lady of Cincinnati College; *sixth*, \$10.00, Howard Wells Fullweiler, Jr., University of South Dakota.

In the *Second Satterfield Latin Version Contest*, original translation of a passage of Latin, the judges were from West Baden College (Indiana); The Reverend Raymond V. Schoder, S.J., *chairman*, The Reverend William P. LeSaint, S.J., and Mr. William Nicholas A. Predovich, S.J. The *single prize* of \$25.00 was awarded to Martin E. Palmer of Holy Cross College. *Honorable mention* was accorded to: Charles F. McGrath, S.J., Saint Andrew-on-Hudson (Poughkeepsie), John R. Barth, S.J., Saint Andrew-on-Hudson, Thomas Cummins Ryan, Holy Cross College, and James Leo Fahey, Holy Cross College. There were seventy-five entrants, from twenty-two different schools.

In the *Chapter Language Census*, listings of foreign language courses, with point ratings, were submitted by students in colleges having chapters of Eta Sigma Phi, with prizes for the best ratings for the chapters concerned. Fourteen students responded, representing nine different institutions. *First place*, \$25.00, was awarded to Epsilon Chapter, State University of Iowa for Charles R. Beye, 296 points; *second*, \$15.00, Alpha Delta Chapter, Agnes Scott College, for Mary Lee Hunnicutt, 245 points; *third*, \$10.00, Beta Psi Chapter, Southwestern at Memphis, for William Thomas Jolly, 244 points.

In the *Third Annual Greek Translation Contest*, original translation at sight of a passage of Greek, the judge was Christopher George Brouzas, West Virginia University. There were fifty-five entrants, from nineteen different schools. Results here are as yet unreported.

Intercollegiate Latin Contest Results

Alvin L. Perrie of Rockhurst College won *first* place in the annual Intercollegiate Latin Contest sponsored in the nine universities and colleges of the Jesuit Chicago and Missouri provinces, according to announcement by The Reverend Julian L. Maline, S.J., and The Reverend Wilfred M. Mallon, S.J., prefects of study of the two provinces. Remaining places were published as follows: *second*, Peter G. Theis, Marquette University; *third*, John C. McCabe, Marquette University; *fourth*, Maurice Moore, Xavier University; *fifth*, George R. Miltz, Xavier University; *sixth*, Robert J. Klein, Creighton University; *seventh*, Joseph R. Disselhorst, Loyola University (Chicago); *eighth*, Anselm Romb, Loyola University (Chicago); *ninth*, William Pable, Marquette University; *tenth*, Kenneth J. Sullivan, Rockhurst College.

Vale, Levy — Salve, Robinson!

Harry L. Levy, editor of *The Classical Weekly* since September, 1951, is resigning his post with the close of the current (forty-fifth) volume of that publication, because of the pressure of his duties as dean at Hunter College in the Bronx. He is being succeeded by Edward A. Robinson of Fordham University, who had been an associate editor. Sincere congratulations go with Mr. Levy on his withdrawal, along with a full acknowledgment of the indebtedness of the classical world to him for a task well done. And to Mr. Robinson, the best wishes for continued success in the valuable service long performed by *The Classical Weekly*.

Meetings of Classical Interest, IV

At the Forty-sixth Annual Meeting of *The Classical Association of New England*, held at Phillips Exeter Academy, Exeter, New Hampshire, March 21 and 22, 1952, the following were elected officers for 1952-1953: *president*, Thomas Means, Bowdoin College; *vice-president*, Dorothy Rounds, Arlington (Massachusetts) High School; *secretary-treasurer*, F. Stuart Crawford, Boston University; additional members of the *executive committee*, Mildred I. Goudy, Crosby (Waterbury, Connecticut) High School, Allan S. Hoey, Hotchkiss School, Claude W. Barlow, Clark University, and Jane W. Perkin, Brookline (Massachusetts) High School. The next Annual Meeting will be held at Deerfield Academy, March 20-21, 1953.

At the Forty-eighth Annual Meeting of *The Classical Association of the Middle West and South, Inc.*, held at the Royal York Hotel, Toronto, Ontario, April 17-19, 1952, the following were elected officers for 1952-1953, to assume office on July 1: *president*, Russell M. Geer, Tulane University; *first vice-president*, H. G. Robertson, Victoria College (University

of Toronto); *secretary-treasurer*, John N. Hough, University of Colorado; members of the *executive committee*, James E. Dunlap, University of Michigan (four years), Ortha L. Wilner, Milwaukee State College (three years), William C. Korfmacher, Saint Louis University (one year). The Forty-ninth Annual Meeting will be held in Cincinnati, April 1-3, 1953; and the Fiftieth Anniversary Meeting will be held in Saint Louis, April 23-25, 1954.

A *Summer Workshop in Latin*, for teachers and prospective teachers of high school Latin, is announced by the Reverend Richard B. Sherlock, C.M., chairman of the department of classical languages, at DePaul University, August 4-16, 1952. In addition to Father Sherlock, who will serve as Director of the Workshop, the staff will include Margaret A. Ring, assistant professor of Latin at DePaul, George Connelly, principal of Foster Elementary School and formerly chairman of the department of philosophy at Chicago Teachers' College, and guest lecturers. During the two-week period, there will be four one-hour sessions daily, Monday through Saturday.

Why Study Latin in School?

A very interesting ten-page booklet, entitled *Why Study Latin in School?* containing statements by professors of various subjects in Harvard, Princeton, and Yale, has been issued through the efforts of a group of teachers in New England secondary schools, with the cooperation of Sterling Dow of Harvard University. The pamphlet is very attractively and readably arranged. Copies may be had at five cents each from William H. Marnell, Boston Teachers' College, 625 Huntington Avenue, Boston 15, Massachusetts. It is announced that a further pamphlet is in preparation, and that it will comprise "representative opinions on the value of the school study of Latin from universities and colleges, large and small, all over the country."

Reviews

Two Free Press Publications: Saul Levin, *ΕΙΣ ΡΩΜΗΝ, To Rome*, by Aelius Aristides. Glencoe, Illinois, The Free Press, 1950. Pp. 31. \$1.00. Livio Catullo Stecchini, *ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ, The Constitution of the Athenians*, by the Old Oligarch and by Aristotle: A New Interpretation. Glencoe, Illinois, The Free Press, 1950. Pp. 112. \$2.50.

Aelius Aristides, one of the later Greek sophists who like their ancestors in Greece's golden age entertained people through clever addresses, lived in the second century of our era; he was born in Mysia and in the latter part of his life resided in Smyrna. He decidedly belongs to the minor authors: an ardent Atticist, he wrote an artificial style; his attempts to be facetious are too labored to impress us. His writings, however, not only constitute happy hunting grounds for lexicographers but help us to understand his times. The address before us, delivered in Rome ca. 150, eulogizes the imperial city and, besides containing some fine things, fairly bulges with flattering sentiment. The translation is well done and the introduction and notes are scholarly and truly helpful.

In the second work, the discourse of the Old Oligarch, plausibly identified by the translator with Thucydides, the

son of Milesias, probably the grandfather of the famous historian by that name, was written, as is here assumed, in the second half of 431 B.C. It came down to modern times among the writings of Xenophon, but certainly was not his composition. Thucydides was the prominent opponent of Pericles, the leader of the democratic party, and had an enviable reputation as an orator. He did not approve the constitution of the Athenians, but since they had adopted it, he was willing to be its champion.

The finding of Aristotle's work, in 1890, in Egyptian papyrus rolls, constituted one of the literary sensations of the day. It was written between 329-322 B.C. The papyrus containing it was copied around 100 A.D. The treatise is in part historical, in part descriptive of Athenian political life in Aristotle's time. Mr. Stecchini's translation and notes (which are extensive) are of a high order; they manifest thorough acquaintance with the subject; controversial points are discussed and solutions of difficulties proposed.

William F. Arndt

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George E. Mylonas, editor, *Studies Presented to David Moore Robinson: On his Seventieth Birthday*, volume 1. Saint Louis, Washington University, 1951. Pp. lix, 876, 111 plates. \$25.00.

David M. Robinson will take pride in the size and variety of this first volume and in the number of contributors (105) from many countries who have chosen to honor him.

The papers deal with Prehistoric Greece, Egypt and the Near East, Architecture and Topography, Sculpture, Monumental Painting, and Mosaics; the second volume is reserved for Vase Painting, Coins, Inscriptions, Literature, History and the Private Life of the Greeks and the Romans, Mythology, Religion, Philosophy, and miscellaneous subjects.

The contributions, as one might anticipate in such a publication, differ considerably in length and quality. Some may well be called major studies, e.g., by Mylonas ("The Cult of the Dead in Helladic Times"), Bérard ("Le mur pélasgique de l'Acropole et la date de la descende d'orienne"), Hanfmann ("Prehistoric Sardis"), Pendlebury ("Egypt and the Aegean"), Dinsmoor ("The Athenian Theater of the Fifth Century"), Karouzou ("Attic Bronze Mirrors"); some are mere trifles, although not necessarily without interest. It is, of course, impossible to list all by name or to describe their vast range. I shall restrict myself, therefore, to a very few impressions.

Droop makes the provocative suggestion that Homeric Scheria, the land of the Phaeacians, should be identified with Thera (Santorin). Bérard's rather early date (ca. 1200-1190 B.C.) for the Return of the Herakleidae is reached without due regard for the findings of the excavators of Troy. Pendlebury's important survey, published through the offices of his widow, is far more carefully prepared. A similarly attractive summary comes from the pen of Albright ("The Eastern Mediterranean about 1060 B.C."). Dinsmoor's essay is a typically thorough study of the archaeological remains and leads to the conclusion that the old orchestra, the scene of the dramas of Aeschylus and Sophocles, was a construction of Cleisthenes, and that the earliest formal auditorium, so well known to Aristophanes and Euripides (and to Sophocles), along with the new temple of Dionysus, should be ascribed to the period of Nicias (ca. 421-415 B.C.). Koch ("Der 'Garten des Hephaistos'") vitates his remarks by a perverse refusal to accept the identification of the Hephaestum. Burn's "Thermopylae and Callidromos" presents another ingenious treatment of an old problem. One of the most readable papers is by Karo and is not a report of scholarly investigation at all; it is a short incident from his reminiscences and tells the story of his attempt to effect the restoration of part of the Elgin marbles.

Rome is not neglected. From several studies I select Gjerstad's ("The Agger of Servius Tullius") as providing most stimulation to historians of Rome. He would date the founding of the city to ca. 575 B.C. and extend the period of the kings to ca. 450. He tends, it seems to me, to choose his evidence fastidiously and without consistency; I am skeptical. But he promises a fuller account and we should perhaps suspend judgment.

At the end of the book we meet 30 "Members of the Sponsoring Committee," 162 "Donors" (on p. 831 read "Newman"), 107 "Subscribers," a simple "Index" (competently made by Doris Raymond), and 111 plates of uneven quality, some quite poor.

The most formidable reading lies in the front matter. Mylonas's "Biographical Sketch" is a nice tribute. It is followed by a "List of Scholars who studied under David M. Robinson and on whom Degrees were conferred by him:" 41 received the A.M. and 74 the Ph.D., a total of 115, some of whom are recognized scholars. In addition, the busy professor refereed dissertations for four students at Bryn Mawr and aided in their examinations; the reporting of their later careers on p. xxi is erratic. Such a listing, I suppose, reflects the completeness of Mr. Robinson's files. Next comes "A List of the Published Writings of David Moore Robinson," a total of 257 articles and books, accompanied by eight pages of reviews. Two pages are devoted to reviews of *Ancient Sinope* and *Excavations at Olynthus*, two to the "Editor's Note."

Finally, a word of appreciation is owing to George E. Mylonas, who has accomplished with credit a monumental task of editing.

David M. Robinson will like this appropriately farraginous memorial to his career.

Malcolm F. McGregor

University of Cincinnati

Teachers' Guide for Museum Visits: To the Walters Art Gallery: prepared by Baltimore Public Schools, Baltimore. Walters Art Gallery, 1951. Pp. 40.

This brief mimeographed guide is an excellent example of the useful and inexpensive sort of publication which a museum can produce. The guide is intended primarily for teachers conducting their classes through the Walters Art Gallery, but it could also serve the purpose of a concentrated history book from Egyptian times through the Middle Ages.

The guide is divided into 7 major periods or topics: Archaeological Methods, Egyptian Times, Life in the Fertile Crescent, Greek Times, Roman Times, Great Religions of the East, Medieval Times—The Church. Under each heading are given a suggested slide list and selected objects to be shown from the Museum's rich collection. The various aspects of life in each period are well covered; for example, under "Egyptian Times" there is information on tombs, religion, home and daily life, political policy, communication and transportation, occupation and recreation.

A glossary of useful terms is included at the end of each historical unit. These terms are, in many instances, rather technical and more for the specialist. Certainly the average teen-age gallery-goer does not need to know what an *askos* or a *skyphos* is. The glossary of terms does serve a useful purpose, however, as a reference manual to explain the labels on the objects displayed.

This sort of guide is an extremely useful publication but naturally can be used only by the larger museum with a well-rounded collection and a large school attendance. The Walters Art Gallery is very fortunate in having a fine and well-displayed collection. This manual can serve as a model for other museums, or as a reference book for any teacher concerned with creating and stimulating an interest in the past.

Edgar deN. Mayhew

Lyman Allyn Museum
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New London, Connecticut

William C. McDermott and Wallace E. Caldwell, *Readings in the History of the Ancient World*. New York, Rinehart and Company, Inc., 1951. Pp. xxii, 489. \$4.00.

The difficult problems connected with the selecting and arranging of materials for any anthology have on the whole been very successfully met in the present volume. The authors presuppose some knowledge of ancient history on the part of the students for whom this source book is intended. Consequently, the introductory notes to the various selections have been kept to a minimum, and biographical references have been omitted. The first chapter, "History and Historians: Greek and Roman," gives brief sketches of the greater historians of classical antiquity and selections from the writings of eight of these to illustrate their concept of history. The second and third chapters are concerned with Mesopotamia, Syria, and Egypt. The following ten treat of Greece and Rome to the founding of Constantinople. The compilers of this anthology have drawn not only from literary, but also from epigraphical and papyrological, sources. They have included writers such as Aeschylus, Bion, and Horace, who were not historians, but who none the less illustrated the age in which they lived.

The more standard translations have been used, though a number of the selections have been translated by Mr. McDermott himself. The seven passages from the Bible are taken from the *American Revised Version*. There are few passages in the book which could easily be omitted, but there are some selections and authors that might well have been included. Though Marcus Porcius Cato and Marcus Terentius Varro were not great literary men, their place in Roman history is too significant for them to have been entirely neglected. Lactantius and Sozomen are the only Christian writers cited. Surely a few pages might have been found for Justin, Irenaeus, Eusebius, Tertullian, Jerome, and Saint Augustine, who certainly did not cherish the notion that they were completely estranged from the Roman world in which they lived. Despite these omissions the present volume should be a valuable edition to any school library and a good introduction to source readings in the history of the ancient world.

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Index to Volume 28

Contents: Articles, A; Editorials, E; Poems, P; Reviews, R; Short Notes (Breviora), S. Arabic numerals indicate pages.

ARTICLES

Aristotle on First Principles in Ethics, 28-29, 31-32 (Brozowski). Athena and the Lamp, 1-2 (Rose). Concussionary Art, The, 61-62 (Steiner). Dante's Cato, 7-9 (Futrell). Fluctuat nec Mergitur, 26-27 (Withers). His Mother's Faith, 37-41 (Mierow). How Realistic Are Quintilian's Themes? 43-45 (Rayment). Immortal Element in the *Pro Archia*, 52-53 (St. George). Observations on Classical Influences during Spain's Golden Age, 56-58 (Schuster). Remus Infractus, 25-26 (Taylor). Rewriting *Octavia Praetexta*, 41, 43 (Welles). Riddle of Hannibal, The, 2-5 (Fraser). Tibullus, Lover of Nature, 67-68 (Harte). Vergil's Musing Tityrus, II, 19-20 (Savage). Wandering Aeneas, The, 15-17, 20 (Fitzgerald). What Would the Verdict Have Been? 13-15 (Rayment). When History Was Young, I, 49-52; II, 62-65, 68 (Raubitschek).

EDITORIALS (Korfmacher)

Antiquity—and World Politics, 30. Bimillennial and Other Observances, 66. Foundation Help and the Humanities, 42. Gerontology and the Classics, 18. Knightliness in Generous Giving, 6. "Not Slaves for Soulless Things," 54. Style Sheet for Contributors, 6.

POEMS

Sonnet Sequence, A, 19; II, 31; III, 55 (Peters).

REVIEWS

Walter R. Agard, *Classical Myths in Sculpture*, 11-12 (Schoder). William A. Aiken, *The Poems of Catullus*, Translated, 12 (Korfmacher). J. D. Beazley, *The Development of Attic Black-Figure* 23 (Agard). Alfred R. Bellinger, *Religious Perspectives of College Teaching in the Classics*, 47 (Haworth). C. G. Brouzas, *Byron's Maid of Athens*, 48 (Finch). S. H. Butcher and A. Lang, *The Odyssey of Homer*, Translated, 35 (Forbes). Irene J. Crabb and C. Russell Small, *Rome, a World Power*, 35-36 (Joedicke). Henry Davis, S.J., *St. Gregory the Great, Pastoral Care: Translated and Annotated*, 23 (Haworth). Victor Ehrenberg, *The People of Aristophanes*, 23 (Abrahamson). J. P. Elder, *Reprint of Elmer Truesdell Merrill, Catullus*, 12 (Korfmacher). John H. Finley, Jr., *The Complete Writings of Thucydides—the Cowley Translation*, 35 (Forbes). Mason Hammond, *City-State and World State*, 36 (Korfmacher). William Henry Paine Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament*, 48 (Finch). A. E. Housman, *M. Annaei Lucani Belli Civilis Libri Decem*, 12 (Tavener). H. M. Hubbell, *Cicero, De Inventione, De Optimo Genere Oratorum, Topica*, Translated, 59 (Brouzas). Leo M. Kaiser, *Titus Maccius Plautus, The Captives*, 58-59 (Wilner). Carl Kerényi, *The Gods of the Greeks*, 59-60 (Schoder). W. F. Jackson Knight, *Accentual Symmetry in Vergil*, 24 (Hritz). Andrew Lang, Walter Leaf, and Ernest Meyers, *The Iliad of Homer*, Translated, 35 (Forbes). Saul Levin, *EIE PSMHN, To Rome by Aelius Aristides*, 69 (Arndt). J. W. Mackail, *Vergil's Works*, Translated, 35 (Forbes). Giacinto Matteucci, *Poggio Buco: The Necropolis of Statonia*, 23-24 (Palmer). William C. McDermott and Wallace E. Caldwell, *Readings in the History of the Ancient World*, 70-71 (Costelloe). George E.

Mylonas, editor, *Studies Presented to David Moore Robinson*, volume 1, 70 (McGregor). Whitney J. Oates and Eugene O'Neill, Jr., *Seven Famous Greek Plays*, Translated, 35 (Forbes). Ingrid Odelstierna, *Invidia, Invidiosus, and Invidiam Facere*, 11 (Meyer). John J. O'Meara, *St. Augustine, Against the Academics*, Translated, 35 (Blincoe). Wilhelm Schmid, *Geschichte der griechischen Literatur I, V*, 34-35 (Herbert). Aemilius Springhetti, S.J., *Selecta Latinitatis Scripta Auctorum Recentium*, 11 (Costelloe). Livio Catullo Stecchini, *AOHNAIQN IOAITEIA, The Constitution of the Athenians, by the Old Oligarch and by Aristotle*, 69-70 (Arndt). *Teachers' Guide for Museum Visits*, 70 (Mayhew). B. L. Ullman, *Colucii Salutati De Laboribus Hercules*, 60 (Korfmacher). Ingrid Waern, *Γῆς Ὀρεα*, 11 (Meyer).

SHORT NOTES (Breviora)

Actresses in Male Roles, 47 (Finch). Annual Archaeological Lecture at SLU, 58. ACLS Faculty Study Fellowships, 10. APA-AIA Annual Meetings, 21. Available College Textbooks, 58. CANE Rome Scholarship, 9. CARE Continues Library Help, 22 (Kaufman). Classical Association of Canada, 46. Colores Collati, 10 (Kaiser). Department of Classics, MSTA, 10. Eta Sigma Phi Contests, 33-34. Intercollegiate Latin Contest Results, 69. Interlingua—*Individuo o Robot*, 46-47. Interscholastic Latin Contest, 33. Invitation to the Baird Latin Contest, 22 (Johnson). Ironic Note on Pericles, 58 (Talbot). Latin Epitaphs at Cape Girardeau, 34 (Kaiser). Letter to the Editor, 46 (Heyrman). Meetings of Classical Interest, 32-33; II, 46; III, 58; IV, 69. 1952 Vergilian Summer School at Cumae, 46 (Schoder). North America's Oldest University, 22. Note on *Renaissance News*, 22 (Sternfeld). *The Nuntius* under New Editorship, 21. *Oedipus* at Saint Louis University, 58 (Talbot). Past Classicists at SLU Honored, 21. Petrarch and Oscar Hammerstein II, 32 (Finch). Progress of MSS Microfilming Project, 9 (Donnelly). Reminiscence of Lucan's *Pharsalia* in A. E. Housman, 21 (Meyer). Results in 1952 Eta Sigma Phi Contests, 68. Revival of *Traditio*, 21. Saint Louis Society, AIA, 10. Salve, Magister Peritissime! 33. Spring Classics Meeting in Indiana, 21. Temple University Reading Clinic, 10. Third Capitoline Latin Contest, 33 (Tosatti). *Vale, Levy; Salve, Robinson!* 69. Why Study Latin in School? (69).

CONTRIBUTORS

Ernst Abrahamson: Victor Ehrenberg, *The People of Aristophanes*, R, 23. W. R. Agard: J. D. Beazley, *The Development of Attic Black-Figure*, R, 23. William F. Arndt: *EIE PSMHN, To Rome by Aelius Aristides*, R, 69-70. Livio Catullo Stecchini, *AOHNAIQN IOAITEIA, The Constitution of the Athenians, by the Old Oligarch and by Aristotle*, R, 69. Sister Mary Nerineck Blincoe, S.L.: John J. O'Meara, *St. Augustine, Against the Academics*, Translated, R, 35. C. G. Brouzas: H. M. Hubbell, *Cicero, De Inventione, De Optimo Genere Oratorum, Topica*, Translated, R, 59. Hillard Leon Brozowski, S.J.: Aristotle on First Principles in Ethics, A, 28-29, 31-32. M. Joseph Costelloe, S.J.: William C. McDermott and Wallace E. Caldwell, *Readings in the History of the Ancient World*, R, 70-71. Aemilius Springhetti, S.J., *Selecta Latinitatis Scripta Auctorum Recentium*, R, 11. Joseph P. Donnelly, S.J.: Progress of MSS Microfilming Project, S, 9. Chauncey Edgar Finch: Actresses in Male Roles, S, 47. C. G. Brouzas, *Byron's Maid of Athens*, R, 48. William Henry Paine Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament*, R, 48. Plutarch and Oscar Hammerstein II, S, 32. William H. FitzGerald, S.J.: *The Wandering Aeneas*, A, 15-17, 20. Clarence A. Forbes: S. H. Butcher and A. Lang, *The Odyssey of Homer*, Translated, R, 35. John H. Finley, Jr., *The Complete Writings of Thucydides—The Cowley Translation*, R, 35. Andrew Lang, Walter Leaf, and Ernest Meyers, *The Iliad of Homer*, Translated, R, 35. J. W. Mackail, *Vergil's Works*, Translated, R, 35. Whitney J. Oates and Eugene O'Neill, Jr., *Seven Famous Greek Plays*, Translated, R, 35. A. B. Fraser: *The Riddle of Hannibal*, A, 2-5. John Carroll Futrell, S.J.: Dante's Cato, A, 7-9. C. R. Harte: Tibullus, Lover of Nature, A, 67-68. Marcus A. Haworth, S.J.: Alfred R. Bellinger, *Religious Perspectives of College Teaching in the Classics*, R, 47. Henry Davis, S.J., *St. Gregory the Great, Pastoral Care: Translated and Annotated*, R, 23. Kevin Herbert: Wilhelm Schmid, *Geschichte der griechischen Literatur I, V*, R, 34-35. Th. Heyrman, S.J.: Letter to the Editor, S, 46. John N. Hritz: W. F. Jackson Knight, *Accentual Symmetry in Vergil*, R, 24. Ruth F. Joedicke: Irene J. Crabb and C. Russell Small, *Rome, a World Power*, R, 35-36. Jotham Johnson: Invitation to the Baird Latin Contest, S, 22. Leo M. Kaiser: Colores Collati, S, 10. Latin Epitaphs at Cape

Girardeau, S. 34. *Sam Kaufman: CARE Continues Library Help*, S. 22. *William Charles Korfmacher: William A. Aiken, The Poems of Catullus, Translated*, R. 12. *Antiquity—and World Politics*, E. 30. *Bimillennial and Other Observances*, E. 66. J. P. Elder, *Reprint of Elmer Truesdell Merrill, Catullus*, R. 12. *Foundation Help and the Humanities*, E. 42. *Gerontology and the Classics*, E. 18. *Mason Hammond, City-State and World State*, R. 36. *Knightliness in Generous Giving*, E. 6. "Not Slaves for Soulless Things," E. 54. *Style Sheet for Contributors*, E. 6. B. L. Ullman, *Colucii Salutati De Laboribus Herculis*, R. 60. *Edgar deN. Mayhew: Teachers' Guide for Museum Visits*, R. 70. *Malcolm F. McGregor: George E. Mylonas, editor, Studies Presented to David Moore Robinson*, volume 1, R. 70. *Robert T. Meyer: Ingrid Odelstierna, Invidia, Invidiosus, and Invidiam Facere*, R. 11. *Reminiscence of Lucan's Pharsalia in A. E. Housman*, S. 21. *Ingrid Waern, Pj; "Orestes"*, R. 11. *Charles Christopher Mierow: His Mother's Faith*, A. 37-41. *Hazel Palmer: Giacinto Matteucig, Poggio Buco: The Necropolis of Statonia*, R. 23-24. *Francis E. Peters, S.J.: A Sonnet Sequence*, P. 19; II, 31; III, 55. *A. E. Raubitschek: When History Was Young*, I, A. 49-52; II, 62-65, 68. *Charles S. Rayment: How Realistic Are Quintilian's Themes?* A. 43-45. *What Would the Verdict Have Been?* A. 13-15. *H. J. Rose: Athena and the Lamp*, A. 1-2. *John A. St. George, S.J.: Immortal Element in the Pro Archia*, A. 52-53. *John J. Savage: Vergil's Musing Tityrus*, II, A. 19-20. *Raymond V. Schoder, S.J.: Walter R. Agard, Classical Myths in Sculpture*, R. 11-12. *Carl Kerényi, The Gods of the Greeks*, E. 59-60. *1952 Vergilian Summer School at Cumae*, S. 46. *Edward James Schuster: Observations on Classical Influences during Spain's Golden Age*, A. 56-58. *Grundy Steiner: The Concussionary Art*, A. 61-62. *Frederick W. Sternfeld: Note on Renaissance News*, S. 22. *John F. Talbot, S.J.: Ironic Note on Pericles*, S. 58. *Oedipus at Saint Louis University*, S. 58. *Eugene Tavenner: A. E. Housman, M. Annaei Lucani Belli Civilis Libri Decem*, R. 12. *John Hammond Taylor: Remus Infractus*, A. 25-26. *Quintus Tosatti: Third Capitoline Contest*, S. 33. *Sister Arilda Marie Welles, C.S.J.: Rewriting Octavia Praetexta*, A. 41, 43. *Ortha L. Wilner: Leo M. Kaiser, Titus Maccius Plautus, The Captives*, R. 58-59. *A. M. Withers: Fluctuat nec Mergitur*, A. 26-27.

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